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POPERY *in its* PROPER COLOURS:

Or, some of the

Grossest Fopperies

AND

CORRUPTIONS

OF THE

CHURCH of ROME, exposed to
Publick View.

IN

A HISTORICAL COLLECTION of their
Canonization of Saints, Miracles, Curious
Indulgences, Wonder-working Reliques,
Forms of Cursing by Bell, Book, and Candle,
Absolutions, and other Trinkets.

WITH

A PREFACE, containing the Remarkable
Story of Friar JETZER, of *Bern*, as related by
Bishop *Burnet*, in his Book of Travels.

BY A SINCERE PROTESTANT.

*Nihil hæc Fabulâ, Fabulosius,
Nihil isto Mendacio absurdius.*

L. Apulei Metamorph. Lib. I.

L O N D O N:

Printed for JOSIAH GRAHAM, at the *Rose* over-
against *St. Martin's Church* in the *Strand*; and
M. COOPER, at the *Globe* in *Pater-noster Row*.



THE PREFACE

...the (Latter) for those who
...and Land, to gain
...one Program, and are daily
...working in Delineate for the
...service of Master Church, and
...probably never more than in this
...what a Revolution is actually on foot
...of their Religion, as the Duty of
...in my Opinion, who has
...to our Excellent Constitution in
...and is unwilling to resign
...to the Direction of
...to the most important
...which they



T H E

P R E F A C E.



S the *Factors* for *Rome* will compass *Sea and Land*, to gain one *Profelyte*; and are daily working, in *Disguise*, for the *Service of Mother Church*, and were probably never more busy than at this *Time*, when a *Rebellion* is actually on *Foot*, in *Favour of their Religion*; 'tis the *Duty of every true Briton*, in my *Opinion*, who has any *Regard* to our *Excellent Constitution* in *Church and State*, and is unwilling to resign both his *Reason and Senses* to the *Direction of such Deluders*, to use his utmost *Endeavours* to expose the *Artifices* with which they lie in wait to deceive.

The *Jesuits*, and * *Priests* of the *Romish* Church can properly enough adapt their *Delusions* to the various Constitutions, Tempers, and Dispositions of Men. To the *Gay* and *Sprightly*, the *Pomp* and *Pageantry* of their Religion shall be held forth to View ; to the *grave* and *serious*, the *severe*, and *mortified* Lives of some of their pretended *Saints*, and *Religious* ; to those of debauch'd and dissolute Lives, of bad, or of no Principles, Indulgences for all their Sins, and the Assurance of Salvation, upon very easy and moderate Terms : denying at the same time the *salvable State* of every Person who does not live, or die at least, in their Communion. They can

* *Clemangis* (who was himself a *Papist*) seems to give the *Priests* of his Time, a Character somewhat different. Si quis desidiosus est, si quis a labore abhorrens, si quis in otio luxuriari volens, &c. Thus englished by Mr. *Henry Care*. (*Weekly-Packet of Advice from Rome*, Vol. 2. Numb. 43. from *Clemangis De Corrupto Ecclesiae Statu*.) “ If there be any lazy
 “ Fellow in a Country, that cannot away with
 “ Work, but would wallow in Voluptuousness, and
 “ eat the Bread of Idleness, strait he takes Orders,
 “ and becomes a *Priest* ; and having shuffled into a
 “ Benefice consorts with his Neighbour *Priests*, who
 “ being generally addicted to Pride and Debauchery,
 “ both he, and they live more like *Epicures*, than
 “ *Christians* : Gormandizing, and revelling perpetually at Taverns, and other good Houses ; where,
 “ in drinking and gaming, they spend their time,
 “ till being over-cramm'd, and tipp'd, they fall together by the Ears ; roaring, hectoring, cursing
 “ and profaning the Name of God, and swearing by
 “ all the *Saints* in the *Kalendar*, &c.”

can become all Things to all Men, to gain over some to their *Religion*; the bright Side of which is commonly placed in View, whilst all its Defects and Deformities are concealed.

What then can be more proper, than to strip it of its borrowed Feathers? and to expose it naked to the View of such as are in Danger of being seduced by it.

And this cannot be done more effectually, than by producing incontestable Matters of Fact, in Proof of the gross Corruptions and horrid Superstition of that Church; (and the following ones I take, in the main, to be such) and of the detestable Villainies made use of, in Support of their Religion, (otherwise indefensible. A more remarkable Instance of which is not to be met with, than in the following Account of Friar *Jetzer*.

* “ About the Beginning of the ~~Fifteenth~~ ^{16th}
 “ Century, a *Franciscan* happened to preach
 “ in *Francfort*, and one *Wigand* a *Dominican*
 “ coming into the Church, the *Cordelier*
 “ seeing him, broke out into Exclamations,
 “ praising God, that he was not of an Order
 “ that profaned the *Virgin*, or that *poisoned*
 “ *Princes at the Sacrament*. (For a *Dominican*
 “ had poisoned the Emperor *Henry VII.* with
 “ the *Sacrament*.) *Wigand* being extremely
 “ pro-

* Bishop *Burnet's* Letters, containing an Account of *Switzerland*, &c. *Amsterdam*, 1686. first Letter, pag. 31, &c.

“ provoked with this bloody Reproach, gave
 “ him the Lye ; upon which a Dispute arose,
 “ which ended in a Tumult that had almost
 “ cost the *Dominican* his Life ; yet he got
 “ away. The whole Order resolved to take
 “ their Revenge, and in a Chapter held at
 “ *Vimpsen* in the Year 1504, they contrived
 “ a Method for supporting the Credit of
 “ their Order, which was much sunk in the
 “ Opinion of the People, and for bearing
 “ down the Reputation of the *Franciscans*.
 “ Four of the *Jesuits* undertook to manage
 “ the Design : For they said, since the Peo-
 “ ple were so much disposed to believe
 “ Dreams, and Fables, they must dream of
 “ their Side, and endeavour to cheat the
 “ People as well as the others had done.
 “ They resolved to make *Bern* the Scene, in
 “ which the Project should be put in Execu-
 “ tion ; for they found the People of *Bern*
 “ at that Time apt to swallow any Thing,
 “ and not disposed to make severe Enquiries
 “ into extraordinary Matters : When they
 “ had formed their Design, a fit Tool pre-
 “ sented itself ; for, one *Jetzer* came to
 “ take their Habit, as a *Lay Brother*, who
 “ had all the Dispositions that were necessary
 “ for the Execution of the Project ; for he
 “ was extream simple, and was much in-
 “ clined to Austerities : So having observed
 “ his Temper well, they began to execute
 “ their Project the very Night after he took
 “ the

“ the Habit, which was on *Lady Day* 1507,
 “ one of the *Friars* secretly conveyed him-
 “ self into his *Cell*, and appeared to him, as
 “ if he had been in *Purgatory*, in a strange
 “ Figure ; and he had a Box near his Mouth,
 “ upon which, as he blew, Fire seemed to
 “ come out of his Mouth. He had also
 “ some Dogs about him, that appeared as
 “ his *Tormentors*. In this Posture he came
 “ near the Friar while he was a Bed, and
 “ took up a celebrated Story, that they used
 “ to tell all their *Friars*, to beget in them a
 “ great Dread of laying aside their Habit :
 “ which was, that one of their Order, who
 “ was Superior of their House at *Soloturn*,
 “ had gone to *Paris* ; but laying aside his
 “ Habit, was killed in his Lay-habit. The
 “ *Friar* in the Vizar said, he was that Per-
 “ son, and was condemned to *Purgatory* for
 “ that Crime ; but he added, that he might
 “ be rescued out of it by his Means ; and he
 “ seconded this with most horrible Cries, ex-
 “ pressing the Miseries which he suffered.
 “ The poor *Friar Jetzer* was excessively
 “ frightened, but the other advanced, and re-
 “ quired a Promise of him to do that which
 “ he should desire of him, in order to the
 “ delivering him out of his Torments. The
 “ frightened *Friar* promised all that he asked
 “ of him : then the other said, he knew
 “ he was a *great Saint*, and that his Prayers
 “ and Mortifications would prevail ; but they
 “ must

“ must be very extraordinary : The whole
 “ Monastery must for a Week together *dis-*
 “ *cipline* themselves with a * *Whip*, and
 “ he must lie prostrate in the Form of one
 “ on a *Cross*, in one of their Chapels, while
 “ Mass was said, in the Sight of all that
 “ should come together to it : And he added,
 “ that if he did this, he should find the Ef-
 “ fects in the Love that the *B. Virgin* did
 “ bear him, together with many other extra-
 “ ordinary Things ; and said, he would ap-
 “ pear again, accompanied with two other
 “ Spirits, and assured him, that all that he
 “ should suffer for his Deliverance, should be
 “ most

* We have an Account of the Sect of the *Flagellantes* or *Self-Whippers*, in various Authors.

Dr. *Middleton*, in his *Letter from Rome*, 4th Edit. 191.
 observes, “ That under the Notion of *Penance* in *Lent*,
 “ Men of all Conditions assemble themselves towards
 “ the Evening in one of the Churches of the City of
 “ *Rome*, where *Whips*, or *Lashes* made of Cords are pro-
 “ vided, and distributed to every Person present ; and
 “ after they are all served, and a short Office of *Devo-*
 “ *tion* perform’d, the Candles being put out upon the
 “ Warning of a little Bell, the whole Company be-
 “ gin presently to strip, and try the Force of these
 “ Whips upon their own Backs, for the Space of
 “ near an Hour : During all which time the Church
 “ becomes, as it were, the proper Image of Hell,
 “ where nothing is heard but the Noise of Lashes, and
 “ Chains, mixed with the Groans of these *Self-Tor-*
 “ *mentors* ; ’till satiated with their Exercise, they are
 “ content to put on their Cloaths, and the Candles
 “ being lighted again, upon the tinkling of a second
 “ Bell, they all appear in their proper Dress.”

“ most gloriously rewarded. Morning was
 “ no sooner come, than that the *Friar* gave
 “ an Account of this Apparition to the rest
 “ of the *Convent*, who seemed extreamly
 “ surprized at it; they all press’d him to
 “ undergo the Discipline that was enjoined
 “ him, and every one undertook to bear his
 “ Share : So the deluded *Friar* performed it
 “ all exactly in one of the Chapels of their
 “ Church. This drew a vast Number of
 “ *Spectators* together, who all considered the
 “ poor *Friar* as a *Saint* ; and in the mean
 “ while the four *Friars* that managed the
 “ *Imposture* magnified the Miracle of the
 “ Apparition to the Skies, in their Sermons.
 “ The *Friar’s Confessor* was in the Secret,
 “ and by this Means they knew all the little
 “ Passages of the poor *Friar’s* Life, even to
 “ his Thoughts ; which helped them not a
 “ little in the Conduct of the Matter. The
 “ Confessor gave an *Hostie*, with a Piece of
 “ *Wood*, that was, as he pretended, a true
 “ Piece of the *Cross*, and by these he was to
 “ fortify himself, if any other Apparitions
 “ should come to him ; since evil Spirits
 “ would certainly be chained up by them.
 “ The Night after that the former *Appari-*
 “ *tion* was renewed, and the *masqued Friar*
 “ brought two others with him in such
 “ *Vizards*, that the *Friar* thought they
 “ were *Devils* indeed. The *Friar* pre-
 “ sented the *Hostie* to them, which gave
 B them

“ them such a Check, that he was fully
 “ satisfied of the Virtue of the Preservative.”

“ The *Friar* that pretended, That he
 “ was suffering in *Purgatory*, said so many
 “ things to him, relating to the Secrets of
 “ his Life, and Thoughts, which he had
 “ from the Confessor, that the good *Friar*
 “ was fully possessed in the Opinion of the
 “ Reality of the *Apparition*. In two of
 “ these *Apparitions*, that were managed
 “ both in the same manner, the *Friar* in
 “ the *Masque*, talk’d much of the *Domi-*
 “ *nican* Order, which, he said, was ex-
 “ cessively dear to the *Virgin*, who knew
 “ herself to be conceived in original Sin;
 “ and that the *Doctors*, who taught the
 “ contrary, were in *Purgatory*: That the
 “ Story of *Saint Bernard’s* appearing with a
 “ Spot on him, for having opposed the
 “ Feast of the *Conception*, was a Forgery;
 “ but that it was true, that some hideous
 “ Flies had appeared on *St. Bonaventure’s*
 “ Tomb, who taught the contrary, that
 “ the *Blessed Virgin* abhorred the *Cordi-*
 “ *liers*, for making her Equal to her Son;
 “ that *Scotus* was damned, whose *Canoni-*
 “ *zation* the *Cordeliers* were then soliciting
 “ hard at *Rome*; and that the Town of
 “ *Bern* would be destroyed, for harbouring
 “ such Plagues within their Walls. When
 “ the injoin’d Discipline was fully performed,
 “ the Spirit appeared again, and said, He
 “ was

" was now delivered out of *Purgatory* ;
 " but before he could be received into
 " Heaven, he must receive the *Sacrament*,
 " having died without it, and that he would
 " say *Mass* for those, who had, by their
 " great Charities, rescued him out of his
 " Pains. The *Friar* fancied the Voice re-
 " sembled the *Prior's* a little ; but he was
 " then so far from suspecting any thing, that
 " he gave no great Heed to this Suspicion.
 " Some Days after this, the same *Friar* ap-
 " peared as a *Nun*, all in Glory, and told
 " the poor *Friar*, that she was *S. Barbara*,
 " for whom he had a particular Devotion ;
 " and added, That the *Blessed Virgin* was
 " so much pleased with his Charity, that she
 " intended to come and visit him : He im-
 " mediately called the *Convent* together, and
 " gave the rest of the *Friars* an Account of
 " this Apparition, which was entertain'd by
 " them all with great Joy ; and the *Friar*
 " languished in Desires for the Accomplish-
 " ment of the Promise, that *S. Barbara*
 " had made him. After some Days, the
 " longed-for *Delusion* appeared to him,
 " clothed as the *Virgin* used to be on the
 " great Feasts, and indeed, in the same Ha-
 " bits. There were indeed about her some
 " *Angels*, which he afterwards found were
 " the little *Statues* of *Angels* which they set
 " on the *Altars*, on the great Holy-days.
 " There was also a Pully fastened in the

“ Room over his Head, and a Cord tied to
 “ the Angels, that made them rise up in the
 “ Air, and fly about the Virgin, which in-
 “ creased the Delusion ! The Virgin, after
 “ some Endearments to himself, extolling
 “ the Merit of his Charity and Discipline,
 “ told him, that she was conceived in origi-
 “ nal Sin, and that *Pope Julius* the Second,
 “ that then reigned, was to put an End to
 “ the Dispute, and was to abolish the Feast
 “ of her Conception, which *Sixtus* the IVth
 “ had instituted, and that the Friar was to
 “ be the Instrument of persuading the *Pope*
 “ of the Truth of this Matter. She gave
 “ him three Drops of her Son’s Blood, which
 “ were three Tears of Blood that he had shed
 “ over *Jerusalem*, and this signified, that
 “ she was three Hours in *original Sin*, after
 “ which she was by his Mercy delivered out
 “ of that State. For it seems the *Domini-*
 “ *cans* were resolved so to compound the
 “ Matter, that they should gain the main
 “ Point of her Conception in Sin ; yet they
 “ would comply so far with the Reverence
 “ for the *Virgin*, with which the World was
 “ possessed, that she should be believed to
 “ have remained a very short while in that
 “ State. She also gave him five Drops of
 “ Blood in the Form of a Cross, which were
 “ Tears of Blood that she had shed while
 “ her Son was on the Cross. And to con-
 “ vince him more fully, she presented an
 “ *Hostie*

“ *Hostie* to him, that appeared as an ordina-
 “ ry *Hostie*, and of a sudden it appeared to
 “ be of a deep red Colour. The Cheat of
 “ those supposed Visits was often repeated to
 “ the abused *Friar*; at last the *Virgin* told
 “ him, that she was to give him such Marks
 “ of her Son’s Love to him, that the Matter
 “ should be past all Doubt: She said, that
 “ the five Wounds of St. *Lucia* and St. *Ca-*
 “ *tharine* were real Wounds; and that she
 “ would also imprint them on him. So she
 “ bid him reach his Hand: He had no great
 “ Mind to receive a Favour in which he
 “ was to suffer so much; but she forced
 “ his Hand, and struck a Nail through it;
 “ the Hole was as big as a Grain of Pease,
 “ and he saw the Candle clearly through it:
 “ this threw him, out of a supposed Trans-
 “ port, into a real Agony: But she seemed
 “ to touch his Hand, and he thought he smelt
 “ an Ointment with which she anointed him,
 “ though his *Confessor* perswaded him, that
 “ that was only an Imagination. So the *sup-*
 “ *pos’d Virgin* left him for that Time.

“ The next Night the Apparition returned,
 “ and brought him Linnen Clothes, which
 “ had some real or imaginary Virtue to allay
 “ his Torments, and the pretended *Virgin*
 “ said, they were some of the Linnen in
 “ which *Christ* was wrapped; and with that
 “ she gave him a soporiferous Draught, and
 “ while he was asleep, the other four
 “ Wounds

" Wounds were imprinted on his Body, in
 " such a Manner that he felt no Pain. But
 " in order to the doing of this, the Friars be-
 " took themselves to * *Charms*, and the *Sub-*
 " *Prior* shewed the rest a Book full of them ;
 " but he said, that before they could be effec-
 " ted, they must renounce God : and he did
 " not only this himself, but by a formal Act
 " put in Writing, signed with his Blood, he
 " dedicated himself to the Devil : It is true,
 " he did not oblige the rest to do this, but
 " only to renounce God. The Composition
 " of

* 'Tis a remarkable Story which *Bodin* in his *Dæ-*
monomania, and *Jacob Springer* the *Inquisitor* of *Witches*,
 in his Book intitled *Malleus Maleficarum*, tells of Pope
Nicholas ; viz. " That a certain German Bishop being
 " sick, for whom *Nicholas* had a great Kindness, he
 " understood by a *Witch* that his Indisposition pro-
 " ceeded from *Witchcraft* ; and that there was no
 " Way in the World to recover him but by a contra-
 " ry Charm, by which the *Witch* herself that had be-
 " juggled him must die : He therefore sends Post to
 " Rome, and begs Pope *Nicholas's* Leave to be cured
 " by this white *Witch* ; and accordingly his *Holiness*
 " grants him a Dispensation, both as to employing
 " the *Witch*, and the Murder that was to follow :
 " the *Bull* alledging, We allowed that same, because
 " of two Evils we are to avoid the greater. The Li-
 " cense being arrived, the *Witch*, under the Pope's
 " Blessing and Authority, at the Bishop's Intreaty,
 " undertakes the *Job*, and ply'd her Business so
 " much, that about Midnight the Bishop was perfect-
 " ly restored to Health ; and the very same Instant
 " the Disease passed into her that had bewitched him,
 " whereof she died. " *Weekly Pacquet of Advice from*
Rome, Fourth Vol. Numb. 31. pag. 244.

“ of this Draught was a Mixture of some
 “ Fountain-Water, and *Chrism*, the Hairs
 “ of the Eye-Brows of a Child, some *Quick-*
 “ *silver*, some Grains of Incense, somewhat
 “ of an *Easter* Wax-Candle, some conse-
 “ crated Salt, and the Blood of an unbaptized
 “ Child. This Composition was a Secret,
 “ which the *Sub-Prior* did not communicate
 “ to the other *Friars*. By this the poor *Friar*
 “ *Jetzer* was made almost quite * insensi-
 “ ble : When he was awake, and came out
 “ of this deep Sleep, he felt this wonderful
 “ Impression on his Body, and now he was
 “ ravished out of measure, and came to fan-
 “ cy himself to be acting all the Pains of our
 “ *Saviour's* Passion : He was exposed to the
 “ People on the great Altar, to the great
 “ Amazement of the whole Town, and to
 “ the no small Mortification of the *Francis-*
 “ *cans*. The *Dominicans* gave him some
 “ other Draughts that threw him into Con-
 “ vulsions ; and when he came out of these,
 “ a Voice was heard, which came through
 “ the Hole which yet remains, and runs from
 “ one of the Cells along a great Part of the
 “ Wall of the Church : for a *Friar* spoke
 “ through a Pipe, and at the End of the
 “ Hole there was an Image of the *Virgin*
 “ with

* See this Kind of Juggling preached by the Jesuit,
 Father *John Baptist Girard*, upon *Mary Catherine Ca-*
diere. The Case translated and printed at London,
 1732. for *J. Millan*, pag. 24, &c.

“ with a little *Jesus* in her Arms, between
 “ whom and his Mother the Voice seemed to
 “ come: The Image also seemed to shed
 “ Tears, and a *Painter* had drawn those on
 “ her Face so lively, that the People were de-
 “ ceived by it. The little *Jesus* asked, why
 “ she wept? and she said, ’twas because his
 “ Honour was given unto her; since it was
 “ said; that she was born without Sin. In
 “ Conclusion, the Friars did so over-act this
 “ Matter, that at last even the poor deluded
 “ *Friar* himself came to discover it, and re-
 “ solved to quit the Order.

“ It was in vain to delude him with more
 “ Apparitions, for he well nigh killed a
 “ *Friar* that came to him, personating the
 “ *Virgin*, in another Shape, with a Crown
 “ on her Head: He also over-heard the
 “ the *Friars* once talking amongst them-
 “ selves, of the Contrivance and Success of
 “ the Imposture, so plainly, that he disco-
 “ vered the whole Matter: and upon that,
 “ as may easily be imagined, he was filled
 “ with all the Horrour with which such a
 “ Discovery could inspire him.”

“ The *Friars* fearing, that an Imposture,
 “ which was carried on hitherto with so
 “ much Success, should be quite spoiled, and
 “ be turned against them, thought the surest
 “ way was to own the whole Matter to
 “ him, and to engage him to carry on the
 “ Cheat, they told him in what Esteem he
 “ would

“ would be, if he continued to support the
 “ Reputation that he had acquired, that he
 “ would become the chief Person of the
 “ Order; and in the end, they persuaded
 “ him to go on with the *Imposture*: But at
 “ last, they fearing lest he should discover
 “ all, resolved to poison him; of which he
 “ was so apprehensive, that once a Loaf
 “ being brought him, that was prepared with
 “ some Spices, he kept it some time, and it
 “ growing green, he threw it to some Wolves
 “ Whelps that were in the *Monastery*, who
 “ died immediately. His Constitution was
 “ also so vigorous, that though they gave
 “ him Poison five several times, he was not
 “ destroyed by it: They also pressed him
 “ earnestly to renounce God, which they
 “ judged necessary, that so their Charms
 “ might have their Effect on him; but he
 “ would never consent to that. At last they
 “ forced him to take a poisoned *Hostie*, which
 “ yet he vomited up, soon after he swallow-
 “ ed it down. That failing, they used him
 “ so cruelly, whipping him with an Iron
 “ Chain, and girding him about so strait
 “ with it, that to avoid further Torments,
 “ he swore to them in a most imprecating
 “ Stile, that he would never discover the
 “ Secret, but would still carry it on; and
 “ so he deluded them, till he found an Op-
 “ portunity of getting out of the *Convent*,
 “ and of throwing himself into the Hands

“ of the *Magistrates*, to whom he discovered
 “ All.”

“ The four *Friars* were seized on, and
 “ put in Prison; and an Account of the
 “ whole Affair was sent first to the Bishop of
 “ *Lauzanne*, and then to *Rome*; and it may
 “ easily be imagined, that the *Franciscans*
 “ took all possible Care to have it fully ex-
 “ amined. The Bishops of *Lauzanne* and
 “ *Zyon*, with the Provincial of the *Domi-*
 “ *nicans*, were appointed to form the Pro-
 “ cess. The four *Friars* first excepted to
 “ *Jetzer's* Credit, but that being rejected,
 “ then being threatened with the Question,
 “ they put in a long Plea against that: But
 “ tho' the Provincial would not consent to
 “ that, they were put to the Question; some
 “ endured it long; but at last they all con-
 “ fess'd the whole Progress of the Imposture.
 “ The Provincial appeared concerned; for
 “ tho' *Jetzer* had opened the whole Mat-
 “ ter to him, yet he would give no Credit
 “ to him; on the contrary, he charged him
 “ to be obedient to them; and one of the
 “ *Friars* said plainly, that he was in the
 “ whole Secret, and so withdrew; but he
 “ died some Days after at *Constance*, having
 “ poisoned himself as was believed. The
 “ Matter lay asleep some time; but a
 “ Year after that, a *Spanish* Bishop came,
 “ authorised with full Powers from *Rome*,
 “ and the whole Cheat being fully proved,

“ the

“ the four *Friars* were solemnly degraded
 “ from their *Priesthood*; and eight Days
 “ after, it being the last of *May* 1509,
 “ they were burnt in a Meadow on the
 “ other Side of the River, over-against the
 “ Great Church. The Place of their Ex-
 “ ecution was shewed me, as well as the
 “ Hole in the Wall, thro’ which the Voice
 “ was convey’d to the Image: It was cer-
 “ tainly one of the blackest, and yet the
 “ best carried on Cheat that has been ever
 “ known. And, no doubt, had the poor
 “ Friar died before the Discovery, it had
 “ passed down to Posterity, as one of the
 “ greatest Miracles, that ever was: and it
 “ gives a shrewd Suspicion, that many of
 “ the other Miracles of that Church were
 “ of the same Nature, but more success-
 “ fully finished.



POPERY in its proper Colours, &c.

CHAP. I.

Canonization of Saints.

‘ **T**HE *Pope (says Mr. *Henry Care*)
 ‘ usurps it as his sole Prerogative, to
 ‘ declare who are *Saints*, and to be worship-
 ‘ ped as such; which he calls *Canonization*.
 ‘ (A *Trick* which, though not known in the
 ‘ World ’till about the Year of Our Lord,
 ‘ 800. as *Bellarmin* himself confesseth, *De*
 ‘ *Sanctorum Beatitud.* Lib. 1. Cap. 8.) Yet
 ‘ we shall briefly speak of it here. The
 ‘ Manner of this *Canonization* was thus:
 ‘ When any Person lived more austerely, or
 ‘ devoutly than ordinarily, or was famed for
 ‘ any Miracles pretended to be done by him
 ‘ in his Life-time, or by his *Reliques*, or at
 his

* *Weekly Pacquet of Advice from Rome*, Vol. 1.
 Num. 20. pag. 155.

' his *Tomb* after his Death, or that he died
 ' for or in Defence of the *Pope's Interest*, or
 ' that which they were pleased to call the
 ' *Cause of the Church*. Then, if his survi-
 ' ving Friends made Application to the *Pope*,
 ' upon Payment of *good round Sums*, accord-
 ' ing to the Abilities and Qualities of the
 ' Person's soliciting for *Sentences, Fees, Or-*
 ' *ders, References*, and other requisite Cere-
 ' monies; such Party was by the *Pope's* De-
 ' claratory *Bull* (much after the Mode of the
 ' *Heathen Apotheosis*) dubb'd a *Saint*, and
 ' thereby, as *Bellarmin* in the Place cited
 ' tells us, acquired a sevenfold Honour:

- ' 1. To be put into the *Kalendar* with *Red*
 ' *Letters*.
- ' 2. To be publicly invoked, and prayed
 ' to.
- ' 3. To have Churches and Altars dedi-
 ' cated to him.
- ' 4. To have *Masses* said to his Honour.
- ' 5. To have a Holiday kept in his Name.
- ' 6. To have his Image set up and prayed
 ' to.
- ' 7. To have his *Reliques* reverently laid
 ' up and worshipped.

By

‘ By these Arts, *Scenam de Cælo fecerunt* ;
 ‘ as *Firmicus* speaks of the ancient *Gentiles*,
 ‘ by multiplying *Saints*, as their capricious
 ‘ or covetous Humour led them, they turned
 ‘ Heaven into a Stage, filling it with *Toys*,
 ‘ and *Legendary Fables*.

The Legendary STORY of Saint *ALMACHIUS.*

‘ **T**HE * Church of *Rome* hath taken
 ‘ the *Almanack* into the Number of
 ‘ the *Saints*, and canonized it under the
 ‘ Name of Saint *Almachius*, solemnized its
 ‘ Memory on the first Day of *January*, and
 ‘ giveth it an illustrious Character in the
 ‘ *Martyrology*. This probably proceeded from
 ‘ the Mistake of some ignorant Monk about
 ‘ the Seventh or Eighth Age, who finding
 ‘ the Word *S. Almanacum*, *Sanctum Alma-*
 ‘ *nacum*, written in the Front of the Calen-
 ‘ dar, and not knowing what to make of
 ‘ that barbarous Term, with which he was
 ‘ before unacquainted, imagined it to be
 ‘ some ancient obscure Saint, who took up
 ‘ the first Place in the Calendar. Being pos-
 ‘ sessed with this Error, it was no hard Matter
 ‘ to make *S. Almachius*, of *S. Almanacum*
 ‘ writ-

* Preface to Mr. *Henry Wharton's Enthusiasm of the Church of Rome*, &c. 1688.

' written in the old way of Abbreviation.
 ' Having thus framed the *Saint*, out of good
 ' Manners, he placed him after the Circum-
 ' cision of the LORD, the Memory of which
 ' is celebrated upon the same Day; but yet
 ' to keep the former Order, as much as pos-
 ' sible, immediately after it, as it now con-
 ' tinueth in the *Roman Martyrology*. This
 ' unhappy Mistake was then transcribed in-
 ' to many other Copies, and so increased the
 ' Rabble of the *Romish* Saints with Saint
 ' *Almanack*; afterwards a goodly Story was
 ' framed of him, that he suffered Martyrdom
 ' at *Rome* under the Prefecture of *Alipius*,
 ' where, reprehending the *Gladiators* in the
 ' the Amphitheater for their bloody Sports,
 ' he was killed by them."

C H A P. II.

Miracles.

' **T**H E * melting of Saint *Januarius's*
 ' Blood at *Naples*, when ever it is
 ' brought to his Head, which is done with
 ' great Solemnity on the Day of his Festival,
 ' whilst at all other times it continues dried
 ' and congeled in a Glas Phyal, is one of the
 ' *standing,*

* Dr. *Middleton's* Letter from *Rome*, 4th Edit.
 p. 208.

‘ *standing, and authentic Miracles of Italy;*
 ‘ yet Mr. *Addison*, who twice saw it per-
 ‘ formed, assures us, that instead of appear-
 ‘ ing to be a real *Miracle*, he thought it
 ‘ one of the most bungling Tricks that he
 ‘ had ever seen.’

‘ *Mabillon’s Account of the Fact, seems*
 ‘ to solve it very naturally, without the
 ‘ Help of a *Miracle*: For during the time,
 ‘ that a *Mass* or two are celebrated in the
 ‘ Church, the other *Priests* are tampering
 ‘ with this *Phyal* of Blood; *which is sus-*
 ‘ *pended all the while in such a Situation,*
 ‘ *that as soon as any Part of it begins to*
 ‘ *melt by the Heat of their Hands, or other*
 ‘ *Management, it drops of course into the*
 ‘ *lower Side of the Glass which is empty.*
 ‘ Upon the first Discovery of which, the
 ‘ *Miracle* is proclaim’d aloud, to the great
 ‘ Joy and Edification of the People.

‘ At † *Diep in France*, a Woman of the
 ‘ Protestant Religion, dandling her Infant,
 ‘ that never before could speak, the Child
 ‘ distinctly pronounced, *To Mass, to mass.*
 ‘ The Mother warn’d so admirably, went
 ‘ instantly with the Infant in her Arms to
 ‘ Church, and found there a learned Man
 ‘ preaching of Religion. His Sermon being
 ‘ ended, she felt herself so fully satisfied,
 ‘ that

† *Popish Courant*. May 9, 1679. From Father
Fitz-Simons’s Book, Intitled, An Exposition of the
 Sacrifice of the *Mass*, p. 131.

‘ that she renounced her Heresy, and became a good Catholick.’

‘ Father * *Cressy* (*Church-History*, Lib. 16. cap. 8.) In the Tale that he has told of S. *Winifred's* Head, observes, that after it was cut off, by her brutish Lover, it came tumbling down the Hill into the Church among all the Assembly; and being carried up the Hill again, where her dead Body lay, and join'd to it, by the Prayers of the Church, she arose and lived again; and no Sign remained of her having ever lost her Head, save only, where the Head was join'd to the Body, there appeared a white Circle compassing her Neck, as small as a white Thread, which continued so all her Life — and in the Place where her Head fell, immediately sprung out of the Earth that famous Well, which took both its Name, and Virtues, from the Miracles then shew'd upon her.’

‘ In || *Devonshyre*, besyde *Exbridge*, was a Woman that lay sick, and was nyedede, and sent after a holy Person about Midnight to have her Rights. Than this Man in all haste he might, arose, and went to the Church, and took Gods † *Body* in a Box

* *Reflections upon the Devotions of the Roman Church*, 1686, p. 9, 10.

|| *Popish Courant*. April 18, 1679. p. 159. From *Festivale in Die Corp. Christ*. Fo. 53.

† *A Painter late contended with a Baker, Which best deseru'd for making of his Maker:*

D

My

' Box of Ivory, and put it into his Bosome,
 ' and went forth towards the Woman.
 ' And as he went through the Forest in a
 ' fair Mede, that was in his waye, it hap-
 ' ped, that his Box fell out of his Bosom
 ' to the Ground; and he went forth and myst
 ' it not, and came to the Woman and herde
 ' her Confession; and then he asked her if
 ' she would be *houseled*? (receive the *Sacra-*
 ' *ment*) and she said ye, Syr. Then he put
 ' his Hand into his Bosome, and sought the
 ' Box; and when he found it not he was
 ' full sorry and sad, and said, *Dame*, I will
 ' go after *Goddess Body*, and come again anone
 ' to you; and so he went forth, fore wepyng
 ' for his Sympleness. And so as he came to
 ' a *Wyllow-Tree*, he made thereof a Rodde,
 ' and

<i>My Pencil draws a God in Colours fine ;</i>	Painter.
<i>Bare Shadows those, but from Substance is mine.</i>	Baker.
<i>Thy God with Teeth is torn, with Palate tasted ;</i>	Pain.
<i>And thine with gnawing Worms is daily wasted.</i>	Baker.
<i>For Days and Years endures this God of Mine,</i>	} Paint.
<i>One Hour devours a thousand such as thine.</i>	
<i>Ere thou canst trim one Draught, whole Years</i>	} Baker.
<i>expire ;</i>	
<i>To bake an Heap, I scarce an Hour require.</i>	
<i>To stint their Strife, a Mass-Priest 'gan to frown,</i>	Mass-
<i>And said, (but swore first by his shaven Crown)</i>	[Priest.
<i>S. Mary, Sirs, 'tis Sin you are no wiser :</i>	
<i>Who can make God ? None but the Sacrificer.</i>	
<i>Your varnished Picture, and your silly Cake,</i>	
<i>I consecrate, and both Divine must make :</i>	
<i>Whilst for my Recompence, your holy Rood,</i>	
<i>Begs for me Coin, your Wafer serves for Food.</i>	

‘ and stryped himself naked, and bette him-
 ‘ self, so that the Blood came down by his
 ‘ Sydes, and sayde thus to hymself: Oh,
 ‘ thou symple Man, why hast thou lost thy
 ‘ Lorde God? thy Maker, thy Fourmer,
 ‘ and Creatour? And when he had thus
 ‘ bette himself, he dyd on his Clothes, and
 ‘ went forthe, and than he was ware of a
 ‘ Pyllar of Fire that lasted from Erth to
 ‘ Heven, and he was all astroyed thereof,
 ‘ yet he bleffyd him, and went to it, and
 ‘ there lay the Sacrament fallen out of the
 ‘ Box into the Grasse, and the Pyllar shone
 ‘ as bright as the Sunne, and it last from
 ‘ Goddes Body to Heven: and all the Herdes
 ‘ of the Forrest were comen about Goddes
 ‘ Body, and stood in Compasse round about
 ‘ and all kneeled on four Knees, save one
 ‘ Blacke Horse, that kneeled but on one
 ‘ Knee. Then sayed he, if thou be ony
 ‘ Beest, that may speke, I charge thee in
 ‘ Goddes Name here present in Fourme of
 ‘ Brede, tell me why thou knelest but on
 ‘ one Knee. Then said he, I am a *Fende*
 ‘ of *Hell*, and wyll not knele, and I might,
 ‘ but I am made agenst my Wyll. For it
 ‘ is written, that every Kneling of Heaven,
 ‘ and of Erth shall be to the Worship of
 ‘ the Lord God. Why art thou like a
 ‘ *Hors*? And he said, to make the People
 ‘ to stele me, and at such a Town was one
 ‘ hanged for me, and at such a Town ano-

' ther. Then said the Holy Person, I com-
 ' mand thee by Goddes Fleshe and his Blode,
 ' that thou go into Wyldernes, and be
 ' there, as thou shalt never dysease Chrysten
 ' Man more : and then he went his waye,
 ' he might no longer abyde. And than thys
 ' Man went forth to the Woman, and dyd
 ' her Rights, by the whych she was savyd,
 ' and went to everlasting Blyss.'

C H A P. III.

Indulgences.

' **A**N* *Indulgence*, as it is ordinarily taken
 ' in the *Catholick Church*, is a Remis-
 ' sion or Forgiveness of Sins, either in part,
 ' or in the whole ; yet not of the mortal
 ' Crime or Guilt itself, (which is remitted
 ' otherwise in the *Sacrament of Penance*)
 ' but of the Pain (not eternal, but temporal)
 ' due unto Man for his Sins, after they be
 ' forgiven by sacramental Confession. Which
 ' Forgiveness does spring and flow from the
 ' infinite Merit, and super-abundant Satis-
 ' faction of *Christ*, and of the *Blessed Virgin*,
 ' his Mother, and of other Holy *Saints*, and
 ' *Martyrs* ; which is deposited as a common
 ' Treasure,

* *Weekly Pacquet of Advice from Rome*, 2d Vol.
 Numb. 10. p. 74. From a *popish Treatise of Indul-*
gences. Printed 1617 ; and said to be translated out of
 the *Italian*.

‘ Treasure, and thereof the *Church*, that is,
 ‘ the *Pope*, hath the Disposal; and so may
 ‘ at his pleasure bestow so much out of the
 ‘ same to any Person, as shall discharge in
 ‘ full, or in part (as he thinks fit) the Pu-
 ‘ nishment due to his Offence, and which he
 ‘ must otherwise have suffered in *Purgatory*.

The Form of * an *Indulgence* found
 buried with a Gentleman's Corps in *St.*
Pauls. (See Sir *William Dugale's Hist.*
of Saint Paul's Cathedral, pag. 45.)

BONIFACIUS Episcopus, &c.

Which we render thus:

‘ Bishop *Boniface*, Servant of the Servants
 ‘ of God, to our Beloved Son, the Noble
 ‘ *Gerard Braybrook* the younger, Knight,
 ‘ and to our beloved Daughter in CHRIST,
 ‘ *Elizabeth* his Wife, of the Diocese of *Lin-*
 ‘ *coln*, Greeting, and *Apostolical Blessing*. So
 ‘ it

* *Weekly Pacquet of Advice from Rome*. Numb. 12.
 p. 91. Vol. 2. “ *Guicciardine*, Lib. 13. tells us,
 “ that about the Year 1520, ’twas a common thing
 “ to stake *Indulgences* and *Pardons* for a Man's Sins,
 “ at a Game at Tables, in a Tavern against Ready-
 “ Money; and a lucky, or unlucky Cast, kept a
 “ Soul broiling I know not how many thousand
 “ Years in *Purgatory*, or else tripp'd it away to
 “ Heaven in an Instant.” *Papish Courant*, Sept. 19,
 1679. p. 87.

' it is, that by reason of the Affection of your
 ' Devotion, wherewith you reverence us, and
 ' the *Roman Church*. We have admitted
 ' your Petitions, (those especially which re-
 ' gard the Salvation of your Souls) to the
 ' Grace of being heard : And hence being
 ' inclined to favour your Supplications, We
 ' do by the Tenour of these Presents, by our
 ' *Apostolical Authority*, *indulge*, and give leave,
 ' that any *Confessor* whom either of you shall
 ' chuse, shall once only, at the Point of
 ' Death, have Power to grant unto you, per-
 ' sisting in the Sincerity of *Apostolick Faith* of
 ' the Holy *Roman Church*, and in Obedience
 ' and Devotion to us, and our Successors,
 ' *Popes of Rome*, canonically entring, full Re-
 ' mission of all your Sins, which you shall be
 ' contrite for in Heart, and have confessed with
 ' your Mouth. Provided always, that the
 ' said *Confessor*, as to those Things where Sa-
 ' tisfaction is to be made to another, shall
 ' enjoin the same to be made by you, if you
 ' shall survive, or by your *Heirs* in case of
 ' Decease ; which you, or they, shall be
 ' bound to perform. And to the End, that
 ' you may not (which God forbid) be ren-
 ' dered more prone to commit unlawful
 ' Things for the future, by reason of this
 ' Kind of Grace bestowed upon you, Our
 ' exprefs Will is, that if upon Confidence of
 ' such Remission, you shall happen to com-
 ' mit any Sins, then as to those the said Re-
 ' mission

‘ mission shall be void, and in no wise help
 ‘ you. Nor shall it be lawful for any Man
 ‘ to infringe this *Charter* of this our Grant
 ‘ and Pleasure, or by any rash Attempt to con-
 ‘ tradict it : If any shall be so presumptuous,
 ‘ let him know that he shall incur the Wrath
 ‘ of Almighty God, and the Indignation of
 ‘ the Blessed *Peter*, and *Paul* his Apostle.
 ‘ Dated at *Rome*, at *Saint Peters*, the *Nones*
 ‘ of *July*, in the second Year of our *Pope-*
 ‘ *dom*, *Annoque Domini* 1390.”

The Bones of the said Sir *Gerard* lying in a
 Coffin of Lead cased with Wood, being dig-
 ged up in the Year 1608. ——— with them
 was found this *Indulgence*.

* In an ancient *English* Book, intituled,
The Customs of London, there is a Bead-roll of
 the Pardons granted by several *Popes*; and
 amongst the rest this Story: ‘ That in the
 ‘ Church of *Seint John Latryneus*, (we give
 ‘ it you in *English*) the Pope *Sylvester* yaf
 ‘ thereto as many Yeres Pardon as it reyned
 ‘ Drops of Water the Day that hallowyd
 ‘ the Church; and that Tyme it reyned so
 ‘ fore, that no Man had seen a greter Reyn
 ‘ before that Day: and when he had graunt-
 ‘ ed this, he thought in himself whedyr he
 ‘ had so much Power or not? Then there
 ‘ came a Voice fro Heuyn, and said, *Sylve-*
 ‘ *ster*, thou hast Power ynough to yeve that
 ‘ Pardon;

* *Weekly Pacquet*. Vol. 2. p. 93.

' Pardon; and God graunted this much
 ' thereto, that when a Man had made a Vow
 ' to *Jherusalem*, and lacked Good to doe his
 ' Pilgrimage, if he goe fro *Saint Peter's*
 ' Church to *Saint John Latrynes*, he shall
 ' be discharged, and have Absolucyon of that
 ' Promise. Blyssyd is the Moder that bear-
 ' eth the Chylde that heareth Masse on Sa-
 ' tyrdays at *Saint John Latrynes*; for hee
 ' deliuereth all them that he desyreth out of
 ' Purgatory, to the Number of 77 Soules.
 ' There is the Graue that *Saint John* laid
 ' himself in, when he had said Masse, and
 ' then come a great Light over the Graue;
 ' and when the Light was gone then fund
 ' they nothing there but Heavenly Bred: In
 ' that Graue cometh every *Good-Friday* in
 ' the Night the *Holy Cream* and Oyl; and
 ' he that putteth therein his Hede hath a
 ' Hundred Thousand Yere of Pardon: Ye
 ' have Remission of all Synnes, and of all Pe-
 ' naunce, and innumerable Pardons more than
 ' any Man needeth for himselve.

' * *Mr. William Strickland* of *Bointon*,
 ' near *Bridlington*, in the East-Riding of
 ' *Yorkshire*, living at *York* in *Queen Maries*
 ' Time, (where he was either one of the
 ' *Council of State*, or else the *Queen's Secre-*
 ' tary to her Council there) fearing to be
 ' questioned for not coming to *Mass*, which
 ' he resolved never to do, whatever it cost
 ' him;

* *The Pope's Harbinger by Way of Diversion*, p. 15.

him: Hearing, that Cardinal *Pool*, as
Legatus a Latere was come from *Rome*
to reconcile *England*, and furnish'd with
Faculties and Power of granting all Sorts
of *Dispensations*, employ'd a Solicitor in
London, to get him a *Dispensation* (out of
the said *Legate's* Court) not to go to Church,
but that he might exercise his Devotions at
home; who found it somewhat difficult,
because they suspected, that he who de-
sired such a *Dispensation*, was likely to be
some *Heretick*: However (other Pretences
being made) he compassed it for Mo-
ney. Which being granted, and the *Dis-*
pensation drawing up, an *Italian* Officer,
of that Court, openly asked him, *How*
old is your Friend, would he not also have
a License to keep a † Concubine. The Solli-
citor blush'd, as knowing the Gentleman
to be of better Principles than to keep a
Whore; yet considering he had the wit
to make a good Use of an ill Thing, and
would be glad to have an Advantage a-
gainst them, clos'd with him, and asked
him the Price, which was not unreason-
able; For, for a *French Crown* more, he
had that past too, and so sent down to Mr.
Strickland a double *Dispensation*; not only
to forbear Church, but also to keep an
E Harlot.

† “ An Absolution for lying with a Woman in the
Church, is at a word, Eight Shillings and Seven-
pence.” *Papish Courant*, Feb. 28, 1678. 9. p. 104.

' *Harlot* *. At the Receipt of which, the
 ' good Man, as much amazed, till by read-
 ' ing his Sollicitor's Letters, he understood
 ' the Intrigue, and then laughed full hear-
 ' tily at it; and many a time he and the
 ' good Gentlewoman his Wife, (with whom
 ' he had lived in Wedlock sixty Years)
 ' made themselves merry with it, together
 ' with some private Friends, whom they
 ' durst trust. The *Dispensation* he kept
 ' safe till the last of *Queen Mary*, when
 ' Persecution being grown very violent, he
 ' (amongst others) was called before the
 ' Commissary, for not coming to *Mass* at
 ' the Church, for which he pleaded the
 ' *Pope's Dispensation*. But being compell'd
 ' to produce it in Court, on Promise that
 ' it should be restored, when all the Doc-
 ' tors had, one after another, viewed it, and
 ' understood how it was obtained, they were
 ' half ashamed at so unexpected a Discovery
 ' of their filthy Church's Villany, and civilly
 ' dismissed the Gentleman from any farther
 ' Pro-

* If that *Popish Gloss* upon one of the *Decretals*,
 (*Decret. Distinct. 34. cap. 16. vidua est*) be not ficti-
 tious, there could scarce be any such thing as a *Whore*
 in the Esteem of the Church of *Rome*. The Words
 of the *Decretal. Meretrix est, quæ patet libidini mul-*
torum. The Gloss upon the Word *Multorum. Me-*
retrix est quæ admiserit plures quam Viginti tria hominum
millia. "She is a Whore, that has had to do with
 " more than three and twenty thousand Men."

The following *Gloss* extends the Number to sixty
 thousand.

‘ Prosecution, but would never return his
 ‘ Dispensation: All the Answer he could
 ‘ get, when afterwards he demanded it, be-
 ‘ ing that it was burnt.

‘ This Relation is averred (just as we
 ‘ have told it) in Print, by an Ancient, Re-
 ‘ verend, and Learned Divine, viz. *Willi-*
 ‘ *am Crashaw*, Minister of *White-Chappel*,
 ‘ in a Treatise, printed *Anno 1625*, En-
 ‘ titled, *A Mittimus to the Jubilee at Rome*,
 ‘ or the Rates of the Pope’s Custom-House,
 ‘ p. 3. who there affirms, that he himself
 ‘ had it from the said Mr. *Strickland*’s own
 ‘ Mouth; and that it was well known to
 ‘ diverse *Yorkshire* Gentlemen.’

C H A P. IV.

Reliques.

‘ **I**T * happen’d, That one of your *Sainteesses*,
 ‘ Saint *Guria*, was married to a *Goth*, a
 ‘ Soldier in the *Roman* Army, that was sent
 E 2 ‘ to

* Dr. *Wake*’s *Second Defence* of the *Exposition* of the
Doctrine of the Church of England, against the New Ex-
 ceptions of Monsieur de Meaux, and his Vindicator.
 2d Part, 1688, p. 192. The Author of a Book,
 Intitled, *Reflections upon the Devotions of the Roman*
Church, &c. 1686. p. 62. makes mention of a crafty
Huckster, of an unknown Name and Country, who,
 that he might not be discovered, gave himself divers
 Names at several Places, where he skulked. This
 Man secretly taking up the Bones of dead Men out of
 their Graves, sold them for the *Reliques* of *Martyrs*
 and *Confessors*.

‘ to deliver the City of *Edeffa* from the
 ‘ *Hunns* : The Siege being raised, and the
 ‘ Army recall’d, the Soldier required his
 ‘ Wife to go home with him. Her Mo-
 ‘ ther could not bear this, but being forced
 ‘ to comply, she brings the Soldier and her
 ‘ Daughter to an *Altar*, under which were
 ‘ buried the *Bodies* of three *Saints*. And
 ‘ being there she thus spake to him. *I*
 ‘ *will not give thee my Daughter, unless lay-*
 ‘ *ing thy Hand upon this Tomb, in which*
 ‘ *are contained the Reliques of the Holy Mar-*
 ‘ *tyrs, thou shalt swear, that thou wilt treat*
 ‘ *my Daughter well.*”

‘ This he readily did : But yet soon after,
 ‘ without any Regard to his Oath, he used
 ‘ her very ill. It were too long to recount
 ‘ all the Circumstances of her Misfortunes,
 ‘ or her miraculous Deliverance out of them,
 ‘ by the Aid of these *Holy Martyrs*. I ob-
 ‘ serve only as to my present Purpose, that
 ‘ being reduced to the utmost Degree of De-
 ‘ spair, the Saint now, as her last Refuge,
 ‘ puts the *Martyrs* in mind of her Husband’s
 ‘ *swearing* by their *Reliques*, and how they
 ‘ were thereby become *Sureties* to her
 ‘ Mother for her good Entertainment, and
 ‘ ought not to suffer her to be thus abused :
 ‘ Immediately the *Martyrs* spoke to her, and
 ‘ told her, that as *faithful Sureties* they would
 ‘ deliver her ; and straight she was miraculously
 ‘ brought out of a *Coffin* from under Ground,

‘ (for

‘ (for her Husband had buried her alive)
 ‘ to the very Place, where their *Bodies* lay,
 ‘ and where her Husband had sworn to her,
 ‘ and then they once more spake to her, to
 ‘ this Effect: We have now *satisfied our*
 ‘ *Suretiship*, go to *thy Mother*. It was not
 ‘ very long after this, that the War breaking
 ‘ out again, the same Soldier came back to
 ‘ *Ediffa*, where he was surprized to find
 ‘ his Wife alive: and being prosecuted for
 ‘ the Injuries he had done her, and for the
 ‘ Perjuries he had committed, was con-
 ‘ demned to be hanged for it.”

‘ *Prince * Christopher* of the Family of
 ‘ the Dukes of *Radzecil*, a Prince much
 ‘ addicted to the Superstitions of your
 ‘ Church, having been in great Piety at
 ‘ *Rome*, to kiss his *Holiness's* Feet; the
 ‘ *Pope* at his Departure, presented him with
 ‘ a Box of *Reliques*, which at his Return,
 ‘ soon became very famous in all that Country.
 ‘ Some Months had hardly passed, when
 ‘ certain *Monks* came to him, to acquaint
 ‘ him, that there was a D. Man *possessed of*
 ‘ *the Devil*, upon whom they had in vain
 ‘ tried all their *Conjurations*, and therefore
 ‘ they humbly intreated his *Highness*, that
 ‘ for his Relief, he would be pleased to lend
 ‘ them his *Reliques*, which he brought
 ‘ from *Rome*. The *Prince* readily com-
 ‘ plied

* *Dr. Wake*, Ib. p. 196. from *Drelincourt's Re-*
sponse a M. le Landgrave Ernest, p. 348.

‘ plied with their Desires, and the *Box* was
 ‘ with great Solemnity carried to *Church* ;
 ‘ and being applied to the Body of him that
 ‘ was possessed, the *Devil* presently went out
 ‘ with the *Grimaces* and *Gestures* used on
 ‘ such *Occasions*. All the Beholders cried
 ‘ out, a *Miracle* ; and the Prince himself
 ‘ lifted his Hands and Eyes to Heaven, and
 ‘ blessed God who had favoured him with
 ‘ such a *holy*, and *powerful Treasure*.”

‘ It happened not long after, that the
 ‘ Prince relating what he had seen, and
 ‘ magnifying very much the Virtue of his
 ‘ *Reliques*, one of his *Gentlemen* began to
 ‘ smile, and show by his Actions, how little
 ‘ Credit he gave to it. At which the
 ‘ Prince being moved, his Servant, (after
 ‘ many Promises of Forgiveness) ingenuously
 ‘ told him, that in their Return from *Rome*,
 ‘ he had unhappily lost the *Box* of *Reliques* ;
 ‘ but, for fear of being exposed to his Anger,
 ‘ had caused another to be made, as like as
 ‘ might be to the true One, that he had
 ‘ filled with all the * little *Bones*, and
 ‘ *Trinkets* that he could meet with, and that
 ‘ this

* “ *Durantus*, a zealous Defender of *Papish* Cere-
 “ monies, gives an Instance of a *common Thief*, which
 “ had for some time been honoured with an Altar,
 “ and worshipped under the Title of a *Saint*. Dr.
 “ *Middleton's Letter from Rome*, 4th Edit. p. 213.
 “ Vide *Cassandri Oper.* p. 973. *Reflect. upon the Devo-*
 “ *tions of the Roman Church.* 1685. p. 63. And *Platina*,
 “ in the Life of *Boniface* the 8th, tells us, that he
 “ caused

‘ this was the *Box*, that his *Monks* made
 ‘ him believe did work such *Miracles*.’

‘ The Prince the next Morning sent for
 ‘ the *Fathers*, and enquired of them, if they
 ‘ knew of any *Demoniaque* that had need of
 ‘ his *Reliques* : They soon found one to act
 ‘ his Part in this *Farce*, and the Prince caused
 ‘ him to be *exorcised* in his Presence. But,
 ‘ when all they could do, could not prevail,
 ‘ the *Devil* kept his Possession, he com-
 ‘ manded the *Monks* to withdraw, and de-
 ‘ livered over the Man to another Kind of
 ‘ *Exorcists*, some *Tartars* that belonged to
 ‘ his *Stable*, to be well lashed, till he should
 ‘ confess the *Cheat*. The *Demoniaque* thought
 ‘ to have carried it off, by horrible *Gestures*
 ‘ and *Grimaces* ; but the *Tartars* under-
 ‘ stood none of those Tricks, but by laying
 ‘ on their Blows in good Earnest, quickly
 ‘ moved the *Devil*, without the Help of
 ‘ either *hard Names*, *Holy Water*, or *Re-*
 ‘ *liques*, to confess the Truth, and beg par-
 ‘ don of the *Prince*.’

‘ As soon as Morning was come, the
 ‘ Prince sent again for the *Monks* (who
 ‘ suspected nothing of what had passed) and
 ‘ brings their Man before them, who threw
 ‘ himself

“ caused the Body of one *Herman* at *Ferrara*, that
 “ had 20 Years passed for a *Currant Saint*, and been
 “ worshipped by the People to be digged out of the
 “ Ground, and burnt, because upon strict Inquisi-
 “ tion, it was found that he was an Heretick.” *Weekly*
Pacquet of Advice from Rome. Vol. 1. Numb. 20.
 p. 156.

‘ himself at the *Prince's* Feet, and confessed, that he was not *possessed* with the *Devil*, nor ever had been in his Life. The *Monks* at first made light of it, and told the *Prince*, that it was an *Artifice* of the *Devil*, who had spoke through the *Mouth of that Man*. But the *Prince* calling for his *Tartars*, to *exorcise* another *Devil*, the *Father of Lies*, out of them too; they began presently to relent, and confessed the *Cheat*; but told him, they did it with a *good Intention*, to stop the *Course of Heresy* in that Country.’

‘ Upon this, he dismissed them; but from that time began seriously to apply himself to read the *Holy Scriptures*, telling them, he would no longer trust his *Salvation* to Men, who defended their *Religion* by such *pious Frauds*, so they called them, but which were indeed *Diabolical Inventions*. And in a short time after, both himself and his whole House made *Profession of the Protestant Religion*, Anno 1564.’

‘ The * *Form of Procession*, with which the *Reliques of Saints are brought into a New Church*.’

‘ First, The Bishop, with his Clergy, lead the *Procession*, to the Place where the *Reliques* were lodged the Night before.

‘ When

“ * Dr. Wake, Ibid: p. 193. Pontific. Roman. de Benedictione Ecclesiæ, p. 119, &c.

' When they are come to it, they sing this
 ' *Anthem: Move yourselves, O ye Saints of*
 ' *God, from your Mansions, and hasten to*
 ' *the Place which is prepared for you. Then*
 ' *the Bishop, uncovering his Head before the*
 ' *Reliques, prays thus. Grant unto us, O*
 ' *Lord, we beseech thee, that we may wor-*
 ' *thily touch the Members of thy Saints, that*
 ' *are more especially dedicated unto thee.'*

' Then the Incense, being prepared with
 ' the Cross, and lighted Candles leading the
 ' way, and followed by the Clergy, singing
 ' their *Anthems*, the *Priests* appointed take
 ' up the Carriage, and one going by them
 ' all the way, *incenses the Reliques, the Bi-*
 ' *shop and Clergy singing among others, this*
 ' *Anthem. Rise up, ye Saints of God, from*
 ' *your Habitations, sanctify the Places, bless*
 ' *the People, and keep us sinful Men in Peace.*
 ' *Walk, O ye Saints of God, enter into the*
 ' *City of the Lord; for a Church is built*
 ' *unto you, where the People may adore the*
 ' *Majesty of God.'*

' Being come to the Door of the Church,
 ' they make a Stop, whilst some other Ce-
 ' remonies are performed: Then the Bishop
 ' crosses the Door with *holy Chrism*, and
 ' bids it be *blessed*, in the *Name of the Fa-*
 ' *ther, the Son, and the Holy Ghost*; and so
 ' they carry in the *Reliques*, the *Bishop* and
 ' Clergy singing as before.'

This is the Order of the *Solemnity*,—

The * *Reliques* which *Ralph de Diceto*, Dean of *London*, gave to the Church of *Saint Paul's*. Translated from Sir *William Dugdale's History of St. Paul's*. Edit. 1658. p. 234, &c.

' A Piece of our Lord's Knife.

' Some of the Hairs of *St. Mary Magdalen*.

' Some *Reliques* of *St. Stephen*, a Pope and *Martyr*.

' A Bone of *St. Laurence* the *Martyr*.

' A Shred of the Cloak and other *Reliques* of *St. Martin*.

' Of *St. Mark*, and *Marcellina*, *Martyrs*.

' An Earthen Drinking-Pot of *St. Hypo- litus* the *Martyr*.

' A Piece of *St. Martin's* Staff.

' Some *Reliques* of *St. Oswal* the King, and *Martyr*.

' Of the Head of *St. Eugenius*.

' The

* *Weekly Pacquet of Advice*. Vol. 5. Numb. 24. p. 185.

'Tis observ'd by the Author of the *Popish Courant*, August 29, 1679. p. 63. that the same *Reliques* of some *Saints*, are pretended in different Places. " As for example, the *Jesuits* of *St. Omer's* have one of *St. Bartholomew's* Legs ; at *Bruges* they have another Leg ; five of his Ribs at *Leige* in *Germany* ; his Head at *Villa Garcia* ; his Skin at *Pisa* in *Italy*. Yet at *Naples*, they have the whole Body, Flesh, Skin, and Bones : And yet further, the Keeper of *St. Bartholomew's* Church in *Rome*, will make Affidavit, that his whole Body is there too entirely, and not a Scrap or Crumb of him any where else."

- ‘ The Bone of a certain *Martyr*.
- ‘ Part of the *Sandals*, *Handkerchief*, and
- ‘ *Casula* (a kind of Vestment for *Popish*
- ‘ Priests) of St. *Remaelius*.
- ‘ A Piece of a Bone, and of the Vest of
- ‘ St. *Walburg* the *Virgin*, and of the Pre-
- ‘ cious Stones of her Bracelet.
- ‘ A Bone of *Pope Alexander* the *Martyr*.
- ‘ The Dust of some Precious Reliques.

Some other *Reliques* in the same Church.

- ‘ A Crystal Vessel, with two Ribs of St.
- ‘ *Lawrence*’s in it.
- ‘ A Crystal Cup containing the Hairs of
- ‘ the Blessed *Virgin*, and the Hand of St.
- ‘ *John* the *Evangelist*.
- ‘ Some of St. *Paul*’s Blood in a Crystal
- ‘ Vessel.
- ‘ A Crystal Vessel containing two Pieces
- ‘ of the Head of St. *Thomas* the *Martyr*,
- ‘ [*Archbishop Becket*] and some of his
- ‘ Hair and Garments.
- ‘ A Crystalline Vessel, full of the Garments,
- ‘ Milk *, and Hair of the Blessed *Virgin*.
- ‘ A Gilt Silver Cup containing the *Reliques*
- ‘ of St. *Oswal*, St. *Alban*, and St. *Dunstan*.

F 2

‘ A

* Mr. *Henry Care* observes, *Weekly Pacquet*. Ib. p. 189. “ That our Lady’s *Girdle* was shewed in eleven
 “ several Places, and her *Milk* in eight. The Au-
 “ thor of the *Popish Courant*, p. 63. says, that young
 “ Catholick Lady may see the very Thread, Work-
 “ Basket, Scissars, and Needles of the *Virgin Mary*,
 “ which

‘ A precious Image of St. *Paul*.

‘ The Cheek of St. *Ethelbert*, *Confessor*,
‘ and Founder of the Church, with four
‘ Teeth only remaining in it, in a Silver
‘ and Gilt Vessel, enrich’d with precious
‘ Stones.

‘ A Rib of St. *Richard*, in a Silver Vessel,
‘ and another of his Ribs in a Crystal Vessel.

‘ A great black Chest of *Gilbert*, Bishop,
‘ containing a Multitude of *Saints Reliques*.

‘ A certain *Lapis de Israel*, expressing the
‘ Majesty of God, enrich’d with Silver, and
‘ many precious Stones.

‘ A curious consecrated Image of the
‘ *Blessed Virgin*, with her Son, holding a
‘ Pearl in her right Hand, curiously adorn’d.

‘ The great Arm of St. *Melitus*.

‘ The little Arm of the same Saint, in a
‘ Border of Gold. [It seems this Gentleman’s
‘ Arms were not Fellows.]

‘ The Arm of St. *Osith*, holding her
‘ Head in her Hand.

‘ The
“ which she used in making of her Son’s Seamless
“ Coat. *Rivet* (Apolog. pro S. Virg. *Maria*, Lib. 2.
“ Cap. ix.) gives a Figure of the Sole of the *Blessed*
“ *Virgin’s* Shoe, graven in *Spain* with License, (of
“ which he had the Original.) In the Midst of the
“ Sole is written this: The Measure of the holy Foot
“ of our Lady; and then is added, Pope *John* 22d
“ bath granted to those that shall thrice kiss it, and re-
“ hearse three Ave Marias, with Devotion, to be bles-
“ sed with Honour and Reverence, that they shall gain
“ 700 Years of Pardon, and be freed from many
“ Sins.” *Reflections upon the Devotions of the Roman*
Church. p. 61.

- ‘ The Head of St. *Gamaliel*.
- ‘ Another Arm, with some of the Bones
- ‘ of the * *Eleven Thousand Virgins*.
- ‘ Three Holy *Crosses*, with the Image of
- ‘ the *Crucifixes* of St. *Mary*, and St. *John*,
- ‘ of *Silver Gilt*.

‘ A

* The *Romanists* have a wonderful Knack of multiplying their *Saints* and *Martyrs* : having turned *Undecimilla*, one of the Companions of *Ursula*, into *Eleven Thousand Virgins* ; and they are pray’d to as so many *Saints* by the *Romanists*.

Ad Undecim Millia Vir- To the *Eleven Thousand*
ginum. *Virgins*.

Horæ Sec. Usum Sarum. *Eleven Thousand Maids*.

O Vos Undena Millia.

Puellæ Gloriosæ,
Virginitatis Lilia.

O *Glorious Company*,
The fairest *Lilies of Vir-*
ginity.

Martyriique Rosæ ;

In Vitâ me defendite

Præbendo mihi juvamen :

In morte vos ostendite

Supernum ferendo Sola-
men.

Roses of Martyrdom ;
In Life defend me ;

And at my Death Celestial
Comforts send me.

Verf. Orate pro nobis spon-
sæ Dei Electæ.

Verf. *Pray for as ye Elect*
Sponfes of God,

Resp. Ut ad vestrum con-
sortium valeamus per-
venire.

Ans. *That we may be able*
to come to your Society.

Reflections upon the Devotions of the Roman Church,
 &c. London 1686. p. 110, 111.

They have likewise made a *Martyr* and *Saint* of *Amphibalus*, St. *Alban's Shag Cloak*. See Bishop *Usher* *De Britannicar. Eccles. Primord.* Chap. 14. p. 559. 4to Edit. Bishop of *Saint Asaph's* (*Lloyd's*) *Historical Account of Church Government in Great Britain,* &c. 1684. p. 151. Dr. *Middleton's Letter from Rome,* 4th Edit. p. 174.

‘ A Silver Gilt Cross, with the *Crucifix*
 ‘ of St. *Mary*, St. *John*, and on the Top
 ‘ some Part of the Wood of the *Holy Cross*.

‘ The Rocket of St. *Edmund*, Archbishop
 ‘ of *Canterbury*.

‘ The Reliques of St. *Apollonius*, and a
 ‘ Multitude more.

CHAP. V.

The Manner of Cursing with Bell, Book, and Candle.

‘ **T**HE * Bishop, Clergy, and all the
 ‘ several Sorts of *Friars*, assemble in
 ‘ the Cathedral, with the Cross borne before
 ‘ them, supported with two Wax Tapers
 ‘ lighted, and all the Rabble of the City runs
 ‘ to see this *spiritual Tragi-Comedy*. A
 ‘ Priest, all in his *Whites*, mounts the Pul-
 ‘ pit, and beginning his Sermon on that
 ‘ Text, *John vii. 13. Est Blasphemia in Ca-*
 ‘ *stris. There is Blasphemy* (or an *Accursed*
 ‘ *Thing*) *in the Camp*; told the Story most
 ‘ lamentably, and besought God, and the
 ‘ *Lady Mary*, and every Body else, that the
 ‘ *Heretick* might be found out: And hav-
 ‘ ing spoken this Prologue, up steps the Bi-
 ‘ shop, with a Part more *Tragical*, thus—
 ‘ *By the Authority of God the Father Al-*
 ‘ *mighty,*

* *Weekly Pasquet of Advice from Rome*. Vol. 5.
 Numb. 21. p. 162. from *Fox*. Fol. 947.

' mighty, and of the Blessed Virgin Mary,
 ' of Saint Peter, and Saint Paul, and all the
 ' Holy Saints, we excommunicate, and ut-
 ' terly curse and bann, and commit, and de-
 ' liver to the Devil of Hell, him, or her,
 ' whatsoever he or she be, that bath in spight
 ' of God and Saint Peter, (whose Church this
 ' is) in spight of our Holy Father the Pope,
 ' God's Vicar here on Earth; and in spight
 ' of the Reverend Father of God, John our
 ' Diocesan, and the Worshipful Chansons, Ma-
 ' sters, and Priests, and Clerks, who serve
 ' God daily in this Cathedral Church, fixed
 ' up with Wax, such cursed and heretical
 ' Bills of Blasphemy upon the Doors of this,
 ' and other Holy Churches within this City;
 ' excommunicate plainly be he, she, or they
 ' plenally; and delivered over to the Devil,
 ' as perpetual Malefactors, and Schismaticks.
 ' Accursed may they be, and given Body and
 ' Soul to the Devil: Cursed be they, he, or
 ' she, in Cities and Towns, {in Fields, in
 ' Highways, in Paths, in Houses, and in all
 ' other Places, standing, lying, or rising;
 ' walking, sleeping, eating, drinking, and
 ' whatsoever thing they do besides. We se-
 ' parate him or her from the Threshold (of
 ' God) and from all the good Prayers of the
 ' Church, from the Participation of the Holy
 ' Mass, from all Sacraments, Chappels, and
 ' Altars,

‘ *Altars, from Holy Bread, and * Holy*
 ‘ *Water, from all the Merits of God's holy*
 ‘ *Priests and religious Men, and from all*
 ‘ *their Cloysters; from all their Pardons,*
 ‘ *Privileges, Grants, and Immunities; and*
 ‘ *we give them over utterly to the Power*
 ‘ *of the Fiend; and let us quench their Souls*
 ‘ *(if they be dead) this Night in Hell-fire,*
 ‘ *as this Candle is now quenched, and put*
 ‘ *out: [and with that he put out one of the*
 ‘ *Candles] and let us pray to God, (if they*
 ‘ *be alive) that their Eyes may be put out,*
 ‘ *as this Candle-Light is, [then he put out*
 ‘ *another Candle] and let us pray to God, and*
 ‘ *our Lady, and to Saint Peter and Paul,*
 ‘ *and all Holy Saints, that all the Senses of*
 ‘ *their Bodies may fail them, and that they*
 ‘ *may have no Feeling, as now the Light of*
 ‘ *this*

* The Author of the *Popish Courant*, January 3,
 1678-9. p. 39. gives the following humorous *Receipt*
 to make *Holy-Water*. “ Take half a Peck of conse-
 “ crated Salt, and four Gallons of Spring-Water, (if
 “ you can get it out of *St. Winifred's Well*, so much
 “ the better) then jumbling them lustily together,
 “ scatter half a Score Crosses over it for *Fer-*
 “ *mentation*; and in the mean time (if thou hast so
 “ little Grace) say,

“ I conjure thee, thou *Creature of Water*, in the
 “ Name, &c. That thou become a chosen Water,
 “ to take away all Power of the Devil, and that thou
 “ mayst drive away and confound the Devil himself,
 “ with all his wicked Angels.

“ This done, thou hast as right and true *Holy-*
 “ *Water* as any *Priest* in *Christendom*: Put it up in a
 “ *Pipkin*, reserve it for use, and be thankful.”

‘ *this Candle is gone, [and so he put out the
 ‘ third Candle] except they, he, or she come
 ‘ openly now, and confess their Blasphemy,
 ‘ and by Repentance (as much as in them
 ‘ shall lie) make Satisfaction unto God, our
 ‘ Lady, Saint Peter, and the Worshipful
 ‘ Company of this Cathedral Church, and as
 ‘ this Holy Cross now falleth down, so may
 ‘ they, except they repent and shew themselves.
 ‘ [At which Word, one snatching away the
 ‘ Stick, down comes tumbling * Holy Cross]
 ‘ and all the People shouted, and stared, and
 ‘ trembled ; as if Old Nick himself had been
 ‘ amongst them in his proper Person,’*

*A pleasant Way of pronouncing an
 Excommunication, used by a
 French Curate.*

A † certain Curate of *Paris*, (saith *Matth.*
Paris, Fol. 635.) being to pronounce the
 Sentence of Excommunication against the

* The Person excommunicated was one *Bennet*, a
 School-master, who had privately set up certain Bills
 on the Doors of *Exeter Cathedral*, and other Publick
 Places, containing these Words.—*The Pope is Anti-*
christ, and we ought to worship God only and not Saints.
 Who was detected by falling into a great Laughter at
 this ridiculous Pageantry — was condemned and burnt
 near *Exeter*. Id. ib. p. 164.

† *Weekly Pacquet of Advice from Rome*, Vol. 3.
 Numb. 48. p. 379.

G

Emperor

Emperor *Frederick*; for it was to be read forsooth in all Churches throughout *Christendom*, addressed himself to his Parishioners in these Words. ‘ Hearken, my Beloved, I
 ‘ have received Command to pronounce the
 ‘ solemn Sentence of Excommunication against the Emperor *Frederick*, Candles put
 ‘ out, and Bells ringing. Now, though I
 ‘ do not know the Cause deserving it, yet I
 ‘ am not ignorant of the great Quarrel, and
 ‘ inexorable Hatred between the *Pope* (*viz.*
 ‘ *Innocent* the Fourth) and him. I know
 ‘ also, that one of them doth injure the
 ‘ other; but which it is, I know not. So far
 ‘ forth then as any Power doth extend, I do
 ‘ *excommunicate* and *pronounce excommunicated* one of the two, namely, him that
 ‘ doth the Injury to the other, and do absolve him that suffered the Injury, which is
 ‘ so hurtful to all *Christendom*; which Saying, tho’ it seemed light and jocular, yet
 ‘ was talk’d of far and near, and by many
 ‘ approved, as a very just and serious Reflection. The Emperor being told of it, sent
 ‘ the *Curate* a very considerable Present;
 ‘ but the *Pope* caused him to be punished
 ‘ for *Scurrility*.

CHAP. VI.

*Copies of some Forms of Absolution,
&c. Translated by the Author of
the Popish Courant.*

‘ **F**RATER * *Radulphus Beekwith*, &c. Friar
 ‘ *Ralph Beekwith*, Minister of the Mo-
 ‘ nastery at *Hundslow*, of the Order of the
 ‘ *Holy Trinity*, and Redemption of Cap-
 ‘ tives of the *Holy-Land*, who are imprisoned
 ‘ by the *Pagans* for the Faith of *Jesus*
 ‘ *Christ*, To our Beloved in Christ, *Thomas*
 ‘ *Bookland*, and *Ann* his Wife, Everlasting
 ‘ Greeting in our Lord, we make known to
 ‘ you, that whereas many Popes, have en-
 ‘ dowed all and every the Brothers and Sis-
 ‘ ters of our Order, with many Privileges,
 ‘ especially in that *Clement* the Fifth, to all
 ‘ that were truly penitent, and confess, or
 ‘ were willing to be confest, within one
 ‘ Year after the Declaration of their Indul-
 ‘ gences, for acquiring Indulgences in the
 ‘ Feasts of our *Lord Jesus Christ*, viz. of
 ‘ his *Nativity*, *Circumcision*, *Apparition*,
 ‘ *Resurrection*, *Ascension*, *Pentecost* of the
 ‘ *Holy Trinity*, and of the *Eucharist*: And
 ‘ in the four Feasts of the *Blessed Virgin*
 ‘ *Mary*,

G 2

* *Popish Courant*. Third Vol. of the *Weekly Pacquet*
 of Advice from Rome. p. 308, 311, &c.

‘ *Mary*, for every of the said Feasts, hath re-
 ‘ leased to the said Benefactors, seven Years,
 ‘ and seven *Quadrages* [or *Fortieth* Parts]
 ‘ of the Penances on them enjoin’d. And
 ‘ for all the Acts of the said Feasts three
 ‘ Years, and three *Quadrages*, and all *Lent*
 ‘ long, for every Day, one Year and forty
 ‘ Days. *Innocent* the Fourth, hath granted
 ‘ one Year, and forty Days of Indulgence,
 ‘ and released the seventh Part of their Pe-
 ‘ nance, also all *venial Sins*, and Sins forgot,
 ‘ Offences against Father or Mother, (unless
 ‘ laying violent Hands on them) all Vows
 ‘ broken (except the *Vow* of going to *Jeru-*
 ‘ *salem*) of Chastity, and of Religion. Yet
 ‘ still dispensing and allowing conveniently
 ‘ to the said Brethren, according to the
 ‘ Quality of the Vow and of the Person,
 ‘ *Breaches of Faith*, False Oaths, Idle Words,
 ‘ Vain Thoughts, all Festivals of Saints cele-
 ‘ brated amiss, and of Special Grace the Ill-
 ‘ keeping of the Lord’s-Day, Usury, Rapine,
 ‘ and Goods ill-gotten, (unless such as are to
 ‘ be restored to some body) are likewise re-
 ‘ leased, and forgiven in the Lord. Also all
 ‘ such *Benefactors* are made Partakers in all
 ‘ the Mercies of our Holy Mother the
 ‘ Church, and of Pilgrimages to the *Holy-*
 ‘ *Land*, that likewise their Parents, both a-
 ‘ live and deceased, shall share in those Me-
 ‘ rits to Eternity. *Clement* the Sixth, to all
 ‘ true Penitents confessed, or willing to be
 ‘ confessed

' confessed, who have contributed their help-
 ' ing Hand to the Maintenance of the said
 ' Order, as oft as they give their Alms, has
 ' granted a Remission of a third Part of their
 ' Sins confessed, and of his Blessing for ever
 ' and ever. And besides, has released 3 Years
 ' and forty Days of the Penance enjoyn'd them :
 ' and furthermore has granted, that all the said
 ' Brothers and Sisters, may chuse any fit
 ' *Priest* for their Confessor, who may give
 ' them full Absolution of all their Sins, where-
 ' of they are truly *contrite* and confessed ; and
 ' that to none of them ecclesiastical Burial
 ' be denied of whatsoever Death they die,
 ' whether in time of any *Interdict*, or other-
 ' wise, unless they be excommunicated by
 ' Name. And to all Priests, and Clerks,
 ' secular or religious, and Men and Women
 ' of whatever Order and Habit, *that shall*
 ' *give any of their Goods to the said Order,*
 ' whatsoever by Weakness or Negligence they
 ' have omitted, in the *Divine Service*, or the
 ' *Canonical Hours*, all is wholly forgiven. As
 ' likewise if any Benefactor die within a Year,
 ' contrite and confessed of all his Sins, he is
 ' by *Special Grace absolved*. *Boniface* the
 ' Eighth, *Clement* the Fifth, *Benedict* the
 ' Sixth, *Honorius* the Third, *Urbanus* the
 ' Fifth, each of them granted one Year and
 ' 100 Days. *Alexander* the Fourth granteth
 ' three Years and forty Days of Indulgence,
 ' and releaseth one seventh Part of Penance,
 ' to

' to all that shall be taken into the said *Fra-*
 ' *ternity*, and of the Church, they belong
 ' to, be *interdicted*, yet unless they be excom-
 ' municate, or *interdicted* by Name, they
 ' shall not be refused *Christian Burial*. *Pius*
 ' the Second, granted unto the said *Associates*
 ' Faculty of choosing a fit *Confessor*, who
 ' once every Year in all Cases not reserved to
 ' the *Apostolical See*, and once in their Lives
 ' in all Cases to the said *See* reserved, may
 ' absolve them: and also released in the
 ' Lord three Years and forty Days of Penance
 ' enjoined. *Innocent* the Eighth granted,
 ' that every Brother received, or to be re-
 ' ceived, may choose a fit *Secular Priest*, or
 ' of any Order, even though of the *Mendi-*
 ' *cants*, their *Counsellor*, who having dili-
 ' gently hear'd their Confession, may, at the
 ' Point of Death, bestow on them Indulgence
 ' and Remission of their Sins. *Clement* the
 ' Sixth granted, that if any one be suspended
 ' from entering the Church, or be to do any
 ' Penance about any Church, on any Day
 ' when the said *Friars Procurers*, or their
 ' Messengers shall come to any Churches in
 ' Honour of the *Holy Trinity*, he shall that
 ' Day be discharged. Also he willed and
 ' granted, that if any *Clerk* or *Layman* should
 ' by the Devil's Instigation, hinder their Con-
 ' fessions by Word or Deed, which he be-
 ' lieves will not happen, such Obstrueter is
 ' excommunicated and cursed, not to be ab-
 ' solved

' solved till he has made competent Satisfaction, to the Damage of the said Order, and
 ' his Contempt of the *Roman Church*. We
 ' therefore the Ministers and Brethren of the
 ' Place aforesaid, of our special Grace, do
 ' make the said *Bookland* and *Ann* his Wife,
 ' Partakers of, and in all Masses, Prayers,
 ' Fasts, Watchings, Abstinences, Alms, and
 ' other good Things and Suffrages in our said
 ' Order, made, or to be made. And further,
 ' that after their Decease, upon shewing
 ' these our Letters, in the Chapter of our
 ' Convent, there shall be made for them the
 ' same Commemoration, as is made for any
 ' of us: and by these Presents, we do devoutly
 ' receive you into our *Holy Brotherhood*. Given
 ' under the Seal of our *Confraternity*, *Anno*
 ' *Domini* 1515.

The Yearly Absolution.

' Our Lord Jesus Christ, by his most pious
 ' Mercy *absolve* thee: and I by Authority of
 ' the *Apostolical* Letters, do *absolve* thee, and
 ' give thee *full Absolution* of all *thy Sins*, in
 ' all Cases not referred to the *Apostolick See*,
 ' in the Name of the Father, &c.

The Absolution once in one's Life.

' Our God Jesus Christ, &c. and I, *absolve*
 ' thee from all thy Sins, even in Cases in any
 ' manner to the *Apostolick See* reserved, in
 ' the Name of the *Father*, &c.

The

The Plenary Remission at the Hour of Death.

‘ Our God, &c. and I, give thee full Indulgence of all thy Sins, as far as the Keys of our Holy Mother the Church extend, and be thou absolved before the Tribunal of our Lord *Jesus Christ*, and have thou Life Eternal, and live for ever and ever. *Amen.*

CH A P. VII.

A List of Saints invoked in England, before the Reformation.*

Saint Mary,
Holy Mother of God,
Holy Virgin of Virgins,
Saint Michael,
Saint Gabriel,
Saint Raphael,
All Holy Angels, and Arch-Angels,
All Holy Orders of Blessed Spirits,
John Baptist,
All Holy Patriarchs, and Prophets,
S. Peter,
S. Paul,
S. Andrew,
S. John,
S. James,
S. Thomas,

S. Philip,

Pray for us.

* A Litany, in a *Psalter*, published 1503. See *Reflections upon the Devotions of the Roman Church*, p. 375, &c. Published 1686. 8vo.

S. Philip,
 S. James,
 S. Matthew,
 S. Bartholomew,
 S. Simon,
 S. Matthias,
 S. Barnabas,
 S. Mark,
 S. Luke,
 All ye Holy Apostles and Evangelists,
 All ye Holy Disciples of the Lord, and
 Innocents,
 S. Stephen,
 S. Linus,
 S. Cletus,
 S. Clemens,
 S. Fabian,
 S. Sebastian.
 S. Cosma,
 S. Damian,
 S. Prime,
 S. Felician,
 S. Dionysius, with thy Companions,
 S. Victor, with thy Companions,
 All ye Holy Martyrs,
 S. Sylvester,
 S. Leo,
 S. Jerom,
 S. Augustin,
 S. Isidore,
 S. Julianus,
 S. Gildarde,

Pray for us.

S. Medarde,
 S. Albinus,
 S. Eusebius,
 S. Swithin,
 S. Birinus,
 All ye Holy Confessors,
 All ye Holy Monks and Hermits,
 S. Mary Magdalen,
 S. Mary the Egyptian,
 S. Margaret,
 S. Scholastica,
 S. Petronilla,
 S. Genouese,
 S. Praxedes,
 S. Sotheris,
 S. Prisca,
 S. Tecla,
 S. Afra,
 S. Editha,
 All ye Holy Virgins,
 All ye Saints,
 S. Sifus,
 S. Cornelius,
 S. Cyprian,
 S. Marcellus,
 S. Vitus,
 S. Modestus,
 S. Adrian, *Nicodim*
 S. ~~Nicolaus~~, with thy Companions,
 S. Eustathius, with thy Companions,
 All ye Holy Martyrs,
 S. Gregory,

Pray for us.

S.

S. Ambrose,
 S. Remigius,
 S. Donatian,
 S. Eligius,
 S. Andomarus,
 S. Sulpicius,
 S. Paternus,
 S. Patrick,
 S. Dunstan,
 S. Grimbaldus,
 All ye Holy Confessors,
 All ye Holy Monks, and Hermits,
 S. Felicitas,
 S. Perpetua,
 S. Columba,
 S. Christina,
 S. Eulalia,
 S. Euphemia,
 S. Eugenia,
 S. Ghertrudis,
 S. Ragenfledis,
 S. Batildis,
 S. Anastasia,
 S. Etheldrede,
 All ye Holy Virgins,
 All ye Saints,
 S. Laurence,
 S. Tibareus,
 S. Valerian,
 S. Prothus,
 S. Iacinctus,
 S. Abdon,

Pray for us.

S. Sennes,
S. Timothy,
S. Apollinaris,
S. Gereon, with thy Companions.
All ye Holy Martyrs,
S. Hilarie,
S. Martin,
S. Brice,
S. Amandus,
S. Vidaftus,
S. Germanus,
S. Aufbertus,
S. Arnulph,
S. Walfraine,
S. Silvinus,
S. Taurinus,
S. Cuthbert,
All ye Holy Confessors,
All ye Holy Monks, and Hermits,
S. Agatha,
S. Sufanna,
S. Brigid,
S. Barbara,
S. Marina,
S. Martina,
S. Felicula,
S. Julita,
S. Sapientia,
S. Fides.
S. Spes,
S. Charitas,
All ye Holy Virgins,
All ye Saints,

Pray for us.

S. Vin-

Saint Vincent,
 — Gervase,
 — Prothafius,
 — Timotheus,
 — Symphorianus,
 — Felicissimus,
 — Agapetus,
 — Alban,
 — Gorgonius,
 — Achilles,
 — Hippolitus, with his Companions,
 — Lucianus, with his Companions,
 — Nicholas,
 — Audoen,
 — Romanus,
 — Laudus,
 — Macuthus,
 — Samson,
 — Placidus,
 — Columbanus,
 — Anthony,
 — Macarius,
 — Bocarius,
 — Adelwolde,
 All ye Holy Confessors,
 All he Saints, Monks, and Hermits,
 Saint Cecily,
 — Fidis,
 — Austreberta,
 — Emerentiana,
 — Potentiana,
 — Opportuna,
 — Sophia,
 — Juliana,

Pray for us.

Saint

Saint Beatrix,
 — Crescentia,
 — Walburg,
 — Ermenildis,
 All ye Holy Virgins,
 All ye Saints,
 Saint Quintin,
 — Christopher,
 — Lambert,
 — George,
 — Marcellinus,
 — Theodore,
 — Valentine,
 — Grifogonus,
 — Felix,
 — Audactus,
 — Boniface, with thy Companions,
 — Syllianus,
 All ye Holy Martyrs,
 Saint Benedict.
 — Maurus,
 — Malolus,
 — Egidius,
 — Wandregesile,
 — Wolmarus,
 — Filibert,
 — Bertinas,
 — Winnoe,
 — Judocus,
 — Petrocus,
 — Botulph,
 All ye Holy Confessors,
 All ye Holy Monks, and Hermits,

Pray for us.

Saint

Saint Lacy.

- Catherine,
- Sabina,
- Justina,
- Euphrosia,
- Fausta,
- Monegundis,
- Aldeguadis,
- Benigna,
- Wilgefortis, [so I put it instead of
Walburg, because I find her placed
before *Radegundis* in another Li-
tany]

Saint Radegundis,

All ye Holy Virgins,

All ye Saints,

Saint Calixtus,

- Urban,
- Magnes,
- Menna,
- Rufus,
- Valerius,
- Procellus,
- Martinianus,
- Marcus,
- Goidianus, with his Companions,
- Pancratiu, with his Companions,
- All ye Holy Martyrs,
- Saint Aldelm,
- Anianus,
- Evureius,
- Basil,

Pray for us.

Saint

Saint Mauricius,

— Germanus,

— Mamertus,

— Authbert,

— Willbrord,

— Leonard,

— Athanasius,

— Oswalde,

All ye Holy Confessors,

All ye Holy Monks, and Hermets,

Saint Agnes,

— Benedicta,

— Martha,

— Helena,

— Euprepia,

— Candida,

— Basileffa,

— Cordula,

— Ursula,

— Victoria,

— Corona,

— Sexburgia,

All ye Holy Virgins,

All ye Saints,

Pray for us.

F I N I S.



